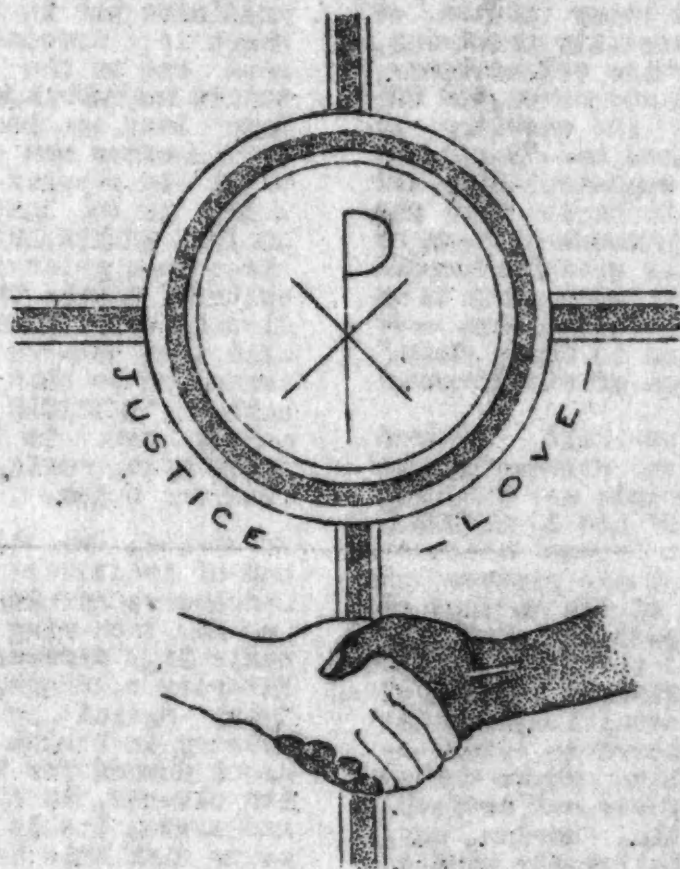


HARLEM Friendship House NEWS



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EDITORIAL

There is one question that greets me as I lecture throughout the length and breadth of the USA-- It comes from every strata of society, the socially prominent, the average white collar worker, the labor men and women, and the intellectual. The question is usually prefaced by--"Baroness, your work is wonderful-But, how can you live in Harlem with the Negroes?" The innuendo of thought in back of this question becomes clear as these people talk to me "Negro crime --- marijuana --- Negroes ---" "fine in their place." Harlem--A mecca of wickedness."

And all of these half uttered nuances mean one thing--That the majority of people are woefully in ignorance of how 13 million of their fellow-American citizens really live. Their picture of Harlem---and of the Harlems of the USA is lop-sided. Harlem, as exemplified to them by sensational journalism is the home of "hot-spots"; occultism, juvenile delinquency, terrible crime--- Harlem, the place where whites surfeited by their own society, find new thrills. Harlem, gay, sparkling, unbelievably wicked.

But HARLEM is not as it is painted. True like every Community in any large city the world over, that can be classified as submerged on the lower economic ladder (AND NO ONE IN HIS RIGHT SENSE WOULD DENY THAT THE HARLEMS OF AMERICA ARE NOT THAT--- AND THAT THE NEGRO STANDS THERE,

BUT NOT THRU HIS FAULT, OR LACK OF TALENT AND ABILITY-BUT ONLY THRU THE INJUSTICE, GREED AND PREJUDICE OF THE WHITE MAN). There is in Harlem poverty, bad health, terrible housing overcrowding, and its allied evils, juvenile delinquency and crime. Yet we maintain, that given common deencies of life, a chance at normal employment and a bit of fair play, these WOULD DISAPPEAR QUICKER AMONGST THE NEGROES THAN AMONGST A LIKE ECONOMIC LEVEL GROUP OF WHITES.

For Harlem is also a Community of Churches, and wonderful family life, considering the terrific handicaps put in its way. For the Negro is a devoted parent and a good one in the very midst of trials and tribulations that would have long ago knocked or beaten down another man or woman. Contrary to popular concept the Negro in the last decade AND AGAINST INEXPRESSIBLE ODDS, has risen to a great intellectual and cultural level. When one surveys dispassionately the USA, one realizes at once that the true contribution to what might be really called "AMERICAN CULTURE" has mostly come in the shape of spirituals, music, songs, drama, from the Negro.

In Harlem, one will also find no end of intellectual and cultural endeavors. Charming private homes are the gathering places for musicals, discussion groups, literary readings, poetry clubs. Every Social Agency, School Library in Harlem can confirm the great demand for knowledge amongst its clients, and neither economic nor social levels have anything to do with this hunger and appreciation of the interesting and beautiful.

The records of the public library are worth studying in Harlem. They will prove that the Negro reads and reads seriously. We too can vouch for that with our 4 000 books, Catholic Lending Library and its 400 subscribers. NONE BUT THE

BEST, seems to be their motto.

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American public at large would not believe it--".

We who have traveled to the four corners of the earth not to mention the 48 States three times, have yet to find a group of people who battling as they do against immense odds, including the tragic one of Racial discrimination, strain themselves so much to give their children a proper education. In Harlem one finds youngsters 'hurrying' for lessons in music, dancing, public speaking and languages over and above their normal schooling. Women and men's Clubs, Sororities, and Fraternities, all vie with each other in cultural and intellectual activities. Lectures are well attended and eagerly arranged, varying in topics and interest.

Greater and greater every year is the roll of Negro College graduates and post-graduates--- Forgetful of hardships and sacrifice, Negro youth is on the march toward knowledge and thru it toward a just place in the Sun. And their academic standing in these institutions are often such as to leave their white fellow students far behind.

We need not remind anyone that social graces are the Negroes' birthright. His hospitality is that of the aristocratic south. His manners are impeccable. We still feel a glow of satisfaction in their recognition by a Bishop whose Seminary we once visited with our CYO's for a picnic. He assured us that thru the Summer many Catholic groups were his guests. But never did he see such a polite, well-mannered and behaved group as ours.

A reporter of a big New York paper once said to us in answer to our question, as to why all these things were never publicised by the Press at large, only the misdeeds of the Negro, "that there was no interest in that angle-- and no news value, because the

Somehow we disagree with this reporter. If the American Press gave the Negro a break and portrayed him as he really is, things would change rapidly for the better. We feel that it is high time that at least the Catholics in this country woke up to the true state of affairs, and render the Negro Race its due, helping them to advance further on their just quest for their proper place in the Nation-----Let's start with blowing up the myth of Harlem. COME AND SEE FOR YOURSELF. WITH A MIND CLEAR OF PRECONCEIVED NOTIONS AND WITH A THIRST FOR JUSTICE IN YOUR HEART-----REMEMBER--BLESSED ARE THEY THAT HUNGER FOR IT---they shall be filled.

Staff Reporter

AROUND HARLEM

Harlem is a picture in contrasts as is any other community. It has its rich and its poor, its respectable middle class Bourgeois---its artists and writers. --its business men and career women---And it has its intelligentsia.

We have chiefly discussed the plight of the impoverished Negro for our work deals with the underprivileged whom we are at tempting to assist. However, --there is a group of men and women whose assistance to us has been of tremendous importance, and that group can be termed the Negro Intelligentsia.

We dislike the fine line of demarkation that the terminology "Negro Intelligentsia" implies but these men and women have earned it through first the necessary requisite of ability or talent and sheer hard work. A Negro success story is written in sweat, blood, and tears. The

Negro must fight from every angle the underlying factor of "race discrimination" with its thousand and one ramifications. Usually, unless he chooses a college for Negroes only, he must fight for admission into the school of his choice. If he is admitted into a school that is predominately white, he must fight against snobbery and prejudice. And when he finishes school, he must fight twice as hard for a job--or for recognition of his work.

However, the purpose of this column is not to stress the suffering that the Intellectual must experience before he reaches his objective--and afterwards--too. As a reader of the F.H. News, you know that we have a given promise--Negro Discrimination. What we want to do is stress what the Negro has given us here in Friendship House--in the way of time, talent and energy.

We are running an article this month by Miss Ellen Tarry. The article is an obvious contribution of Miss Tarry's talent to our work--for she is a Negro and an extremely gifted writer. Miss Tarry has also given us of her time and energy--for she conducts a story hour for our youngest age unit---The Cubs. But the important thing--and the thing you can't tabulate--is that Miss Tarry gives of herself. She gave us her friendship; she has pointed out our mistakes---for F.H. is still young and brash -- and growing; she has given us a deep or insight into the Negro question; she has encouraged us, and given us her understanding. And Miss Tarry, having fought discrimination, fought for recognition of her work---carries on the good fight for the less fortunate of her brethren. We certainly feel proud and privileged that our heavenly agent, the Holy Ghost, who sent us Marion Fitz--sent us Ellen Tarry.

4 And Ellen isn't the only Negro who is contributing to Friendship House---There is Miss Mann, a social worker who works with our Generals, the 14 to 18 age unit; there is Mr. Lloyd Romero, a true intellectual, who has given us of his wisdom---Mr. Lawrence Gilbert, a talented singer who has worked with the Hall Johnson Choral teaches music--here, at the end of a hard day's work. Mr. Donald Dubois, a Civil Service employee, has contributed generously his time, and has given us a better understanding of the Racial Problem---There is Dr. Best, Miss Johnson, and Mrs. Smith and Miss McDonald---Miss Summerville, and Mr. Patterson. And so the list goes---

Thus, F. H. not only helps the Negro, it is helped by the Negro. And the one thing that this assistance given to us by the intellectual exemplifies is this--THEIR PEOPLE ARE NOT COMPLACENT--Having reached an objective, they do not sit back and say "I've succeeded--so can the rest"---Their awareness of sociological conditions combined with humanitarianism, makes them come to 135th Street to help their less fortunate brethren over the rough pioneer trail, that they, the advance guard are blazing.

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